THE OBSERVER.

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BY BEATRICE IRONSIDE.

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THE FRIEND OF SOCRATES, THE FRIEND OF PLATO,
BUT ABOVE ALL, THE FRIEND OF TRUTH.

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For the Observer.

THE CAMELEON No. IV....BY THOMAS FICKLE, ESQ.

In a country enjoying the blessings of freedom, and rapidly progressing in refinement, where a majority of those who receive liberal educations adopt the law as a profession, oratory should be an object of peculiar attention. It is remarked by *Longinus*, that " liberty is the nurse of true genius ; it animates the spirit, and invigorates the hopes of men ; excites honorable emulation and a desire of excelling in every art. All other qualifications, you may find among those who are deprived of liberty, but never did a slave become an orator ; he can only be a pompous flattrer." How just the observation. For although some despotic ecountries have given birth to orators, yet republics excite the greatest exertions of imagination, by exempting it from the trammels of oppression. Accordingly Greece and Rome, were celebrated for excellence in oratory, and when their liberty was destroyed, their genius dwindled. France, though her people are constitutionally adapted to the cultivation of eloquence, has produced few who have attained celebrity at the bar or in the assemblies of the people. In the pulpit they are not inferior to their neighbours, because they are there subjected to less restraint. In England, though the inhabitants are naturally of a cold, phlegmatic disposition, yet from the freedom which they enjoy, they are superior in oratory to the French. It follows that in a country like ours, where the spirit of liberty beats high and strong in every breast, where genius is rewarded by preferment, the most extensive field is open for the exertion of talents. In the counsels of the nation, the laurel of renown may be obtained by eloquence ; at the bar, it is a powerful engine and a splendid ornament. A laudable ambition to excel in oratory should therefore inspire every person, to whose profession it is a useful and brilliant appendage. The love of fame, when excited by a virtuous emulation. frequently gives birth to illustrious actions, and he who is subject to its influence seldom fails in his undertakings.

It is my intention in the succeeding number to describe the principal ministers of the gospel in this city ; but introductory to this, it will be necessary to make a few observations on elo-

quence in general, and more particularly on that of the pulpit.

"Eloquence," in the language of Dr. Blair, may be defined to be "the art of persuasion." Conviction, as he justly observes, must necessarily precede persuasion, for unless we are fully sensible of the propriety of an action, we can seldom be induced to perform it. The definition, although given as the most general, applies, I think, particularly to pulpit oratory. At the bar, the speaker aims principally at producing conviction; in the pulpit, although conviction is necessary, yet the audience is so well versed in the subjects brought before them, and so satisfied with the truth of the system whence they are derived, that the principal object of the preacher is to persuade them to act in conformity with the doctrines there laid down. Hence it is that eloquence at the bar, requires less genius than that of the pulpit or of the senate, and is consequently an inferior species of oratory. I speak merely of the graces of elocution, for there is certainly a greater display of reasoning at the bar, than elsewhere, but the speaker is confined to the dry and musty folios of reports, the citation of various statutes, and cannot give range to his fancy. In the pulpit, less argument is required. The orator must paint to the imagination, and interest the passions. He must be intimately acquainted with the human mind and must know the different springs which actuate it. He must be able to touch the various chords of the heart in a masterly manner, and must cause them to vibrate in unison with his sensations. Above all, he must be convinced of the justice of his cause and his sentiments must flow from his heart. There must be no appearance of art, for that will give rise to a cold, inanimate delivery, and he will never enchain the attention of his audience.

A pulpit orator should be grave on account of the importance of the doctrines which he delivers; but he mustbe careful that excessive solemnity does not lessen his sensibility, and consequentlyprevent his arguments from having their full force. With respect to gravity, a mistake prevails. It is supposed that pulpit oratory does not admit flights of fancy and variety of action, because they tend to detract from the solemnity of the preacher. Were it necessary, I might easily adduce examples to prove the futility of this objection. It will be sufficient to observe that the apostles were remarkable for variety of gesticulation, and we find that St. Paul uses action even at the commencement of his delivery. There may however be too great a degree of animation, and the preacher's manner may approach to the theatrical; but there is a medium, and it is the proper union of gravity with warmth, which forms the elegant pulpit orator. In general, nature should be followed; all action which she prompts cannot fail to have a proper effect.

The preceding observations were thought necessaary before we entered into the intended discussion on the subject of elo-

quence. I must beg leave to remark that few original observations can be added to those which have long since been made, by men much more capable than ourselves. We have endeavoured to enlarge upon what they have said, and to modify their rules in such a manner as to render them applicable to the eloquence of our own country. X.

CRITICISM.

POSTHUMOUS MEMOIRS OF MARMONTEL.

(Continued from page 151.)

This book certainly is not calculated to give us a very exalted idea of the morality of Parisian society in general ; but the unmeasured praise which is bestowed on this presumptuous and unprincipled woman, surprises us more than any thing else we have met with.

The characters we have quoted from these Memoirs, our readers will have observed, are all very flattering ; and this undoubtedly is the turn of the author's disposition ; but he has enlivened his exhibition with a few severities also ; and the portraits of Raynal, of Caylus, Buffon, Rousseau, &c. indicate the same discriminating talent that was more amiably employed in characterizing the excellencies of his favourites. Of the real character of Rousseau, we believe the world is now fully informed. M. Marmontel represents it, we think, with the utmost candour, and certainly in a light the most unfavourable.

'No one,' he remarks, 'ever observed more strictly than he the melancholy maxim of *living with his friends, as if they were one day to be his enemies.* When I first knew him, he had just gained the prize of eloquence at the academy of Dijon, with that fine sophism in which he has imputed to the sciences and the arts the natural effects of the prosperity and the wealth of nations. Yet he had not then declared himself as he has since done, nor did he announce any ambition to form a sect. Either his pride was unborn, or he concealed it under the shew of a timid politeness, that was sometimes even obsequious, and bordered on humility. But in his fearful reserve, distrust was evidently visible ; his eye secretly observed every thing with a suspicious attention. He was very rarely affable, and never opened his heart ; he was not the less amicably received. As we knew he indulged a restles self-love : wayward, easily hurt ; he was humoured, treated with the same attention and the same delicacy that we should use toward a beautiful woman, very vain and very capricious, whose favours we wished to obtain. He was then composing the music for the *Devin de Village,* and he sung to us at the harpsichord, the airs he had written. We were charmed with them ; we were not less so with the firm, animated and profound manner in which his first essay on elo-

quence was written. Nothing could be more sincere. I ought to say it, than our benevolence for his person, nor than our esteem for his talents. It is the recollection of these days that made me indignant against him, when I saw him, for foolish trifles or wrongs of his own creating, calumniate men who treated him so kindly, and would have been so happy to love him. I have lived with them all their lives; I shall have occasion to speak of their minds and their hearts. I never perceived in them any thing like the character that his evil genius attributed to them.

'As for me, the little time that we were together in their society, passed between him and me coldly, without affection, and without aversion for each other: the way in which we treated each other, admitted neither of complaint nor of praise: and in what I have said, and in what I may still say of him, I feel myself perfectly free from all personality.' I. p. 346—8.

In another passage he speaks of him still more freely.

'After the success which his two works, crowned at Dijon, had produced among the superficial, Rousseau, foreseeing that by colouring paradoxes with his style, and by animating them with his eloquence, it would be easy for him to draw after him a crowd of enthusiasts, conceived the ambition of forming a sect; and, instead of being a simple associate in the philosophic school, he wished to be the chief and sole professor in a school of his own; but in withdrawing from our society, like Buffon, without dispute and without noise, he would not have compleated his object. To attract the crowd he had attempted to give himself the air of an old philosopher; he shewed himself at the opera, in the coffee houses, in the walks, first in an old great coat, and then in the habit of an Armenian; but neither his little dirty wig, and the stick of Diogenes, nor his fur cap, arrested the passengers. He wanted some grand disturbance to advertise the enemies of men of letters, and particularly of those who were marked with the name of philosophers, that J. J. Rosseau was divorced from them. This rupture would draw to him a crowd of partizans; and he had safely calculated that the priests would be of the number. It was therefore not enough for him to separate from Diderot and from his friends; he abused them; and, by a dart of calumny directed against Diderot, he gave the signal of the war he had declared against them on parting... II. p. 338—340.

A great variety of anecdotes, equally discreditable to his affections and his veracity, are scattered through these volumes; and his character is summed up in the following sentence.

'He was never spoken of in society but with tender interest... Even criticism itself was for him full of respect, and tempered with eulogies. He would say, it was but the more adroit and perfidious. In the most tranquil repose, he always chose to fancy or to say that he was persecuted. His disease was to imagine

in the most fortuitous events, in the most common occurrences, some intention of injuring him, as if in the world all the eyes of envy had been fixed on him. If the duke of Choiseul had conceived the conquest of Corsica, it was in order to take from him the glory of being its legislator. If the same duke went to sup, at Montmorency, with the duchess of Luxembourg, it was to usurp the place that he was wont to occupy near her at the table. Hume, he woulk say, had been envious of the reception which the prince de Condy had given him. He never pardoned Grimm for having had some preference over him at Madame de'Epinay's; and you may see in his memoirs how his cruel vanity revenged this offence.' III. p. 220. 221.

(To be continued.)

BIOGRAPHY.

THE RIGHT HON. CHARLES JAMES FOX.

" Illum non populi fasces non purpura regum
Flexit.————————————'

(Continued from page 137.)

It were greatly to be wished that the grand political experiment attempted in France had been left to its own fate. The intervention of the neighboring states only served to arouse the warlike genius of a mighty people, to call forth the numerous resources of a rich and extensive empire, and finally to establish a military despotism, that, after overturning every landmark of civil liberty, has nearly extinguished the independence of Europe.

Mr. Pitt is supposed to have been at first dragged into the contest with reluctance. No sooner had he entered on it, however, than, as usual, he did not hesitate at the means by which he was to secure the end in view. Incorruptible himself he opened the public purse without scruple to others. The heroic age of profusion seemed to have arrived, and he distributed money, and titles, and offices, with so liberal a hand that the opposition benches were thinned of their members, and his ancient enemy was left to contend with a handful of adherents against a host of foes

On this occasion the mind of the premier stooped to little personalities; for, not content with triumphing, he was determined also to insult, and the name of Mr. Fox, was accordingly struck out of the list of privy-councellors!

The latter, on this, as on all other occasions, proved magnanimous in adversity. To the clamours relative to his disaffection he calmly replied, " That he never had approved of the excesses of the French Revolution, and that he was alike the enemy of all absolute forms of government, whether an absolute

monarchy, an absolute aristocracy, or an absolute democracy, and approved only of a mixed government like our own."

Nearly at the same time he had conciliated the affections of a large portion of the people, by declaring himself a friend to a reform of the house of commons; and when Mr. Flood's proposition to that effect was brought forward, he boldly avowed his conversion. On the other hand, his adversary, who had solemnly pledged himself to the very measure which he now opposed, was reduced to a most mortifying dilemma.

As it was a leading principle in the conduct of Mr. Fox, that without the most urgent occasion, peace was the best policy on the part of a commercial nation, so, from the commencement of the revolutionary war, he perpetually maintained, "that we ought to husband our resources." In 1794 he deprecated the idea of continuing hostilities without any settled object. After condemning the position, "that while the jacobin system existed, no peace could take place with France," he asked, "provided honourable terms could be obtained, whether it would be more adviseable to trust to our caution and vigilance for the preservation of the country, than to continue hostilities with an enormous waste of blood and treasure, but not more productive of security than a pacification? Allowing the danger to be equal in either case, that which freed us from an immense charge was questionless preferable to the other. It was vain (he added) to calculate the resources of the French at a rate of a commercial proportion. They had no commerce; they derived no expectations from any other funds than the productions of their soil; the depreciation of their paper-money had not depressed their affairs; and whenever men were willing and resolved to bear with hardships, historical experience had proved that their resources were inexhaustible.

"In war it sometimes happens (continued he) that courage and rage supply the place of ordinary arms. Xenophon, in his Cyropædia, observes, that iron commands gold, and when their *assignats* fail, the French may still support hostilities by the plunder of their neighbours. It must be allowed, indeed, that this is but a fleeting resource, yet when a nation has abandoned habits of peace and industry, and acquired the views and manners of predatory warriors, it is a resource that enables it to spread desolation far and near."

The latter part of these remarks proved strictly prophetical, and now, when, in the fulness of time, we are enabled to judge calmly of events, it must be owned that the prosecution of the war was disserviceable to our own interests and ruinous to those of our allies. Fully impressed with this notion, and, at the same time, conscious that he could not oppose the golden torrent that issued from the treasury bench, he withdrew from parliament for a while, and evinced a wish to retire altogether from public business. It has even been said that his address to the

electors of Westminster was actually penned, and that he had formed the determined resolution of abjuring politics for ever.

But the entreaties of his friends, and the occurrence of new and singular events, happily prevented this measure. We accordingly find him once more at the head of an opposition, feeble in point of numbers, but truly formidable in respect to talents and abilities. Mr. Pitt, then in the zenith of his power, at this period afforded a fair opportunity of animadversion as well as censure, and it was eagerly siezed upon by his eloquent rival. The minister, confident in his majority, took upon him, during the vacation of parliament, to advance a sum of money, by way of subsidy, to the emperor and French princes, without either the consent or knowledge of the house of commons. In 1796 this became the subject of a special charge, and although Mr. Fox's motion was not carried, yet it made an impression on the nation at large, and added not a little to the odium then prevalent against the premier.

(To be continued.)

AN ANNIVERSARY ORATION.

(Continued from p. 111.)

The first Lazaretto and system of quarantine, of which we have any account, were established at Venice in the year 1448, during the ravages of a very destructive pestilence. Not long after this, similiar institutions were erected at Marseilles, Genoa, Leghorn, Malta, Messina, Zante, Spezia, and various other European ports, where they have continued, without interruption or any material alteration, to the present day. It must be acknowledged, therefore, that these establishments have the sanction of considerable antiquity to recommend them. And this antiquity has been adduced by some writers as an argument in favour of their great utility, and of the soundness of the principles on which they are founded. Had they not, say these authors, been proved by experience to be effectual and unequivocal guardians of public health, they would, long since, have fallen into disrepute and been abolished. But this mode of reasoning, though somewhat plausible and imposing, is highly erroneous. Admit antiquity as an infallible test of excellence, and then every institution becomes more valuable, in proportion as it requires a greater age. Let us see to what dangerous extremes this principle would lead us. The Jewish is much more ancient than the Christian religion. So is the religion of the Persians, the Chinese, the Hindoos, and other nations of the east. But does it follow from hence, that they are also more pure and enlightened as systems of pious instruction, or more sound and correct as codes of moral precept? As possessed of reason and understanding we cannot, and, as professors of christianity, we dare not,

answer this question in the affirmative. On the other hand judgment, conscience and faith, combine to extort from us a negative reply.

In matters where physical science is concerned, the antiquity of establishments, unless they have been frequently altered and amended, is an argument against their excellence rather than in favour of it. The course of science is known to be progressive. As mankind advance in their knowledge of nature, they find it necessary to make frequent changes and innovations in long established opinions and systems, and sometimes to abandon them altogether. This is, perhaps, more particularly the case in things relating to the science of medicine. For I believe it to be true, that medical opinions have undergone more numerous and more rapid changes than those connected with any other branch of philosophy.

If we advert to the circumstances of the *time* in which systems of quarantine were first established, we will derive no argument in favour of them from that quarter. On the other hand, we will be led to suspect, that they were founded on principles of superstition and prejudice rather than on those of reason and science. The fifteenth century, which gave birth to these institutions, was a period of physical darkness throughout the world. This was peculiarly the case in Italy, and in the south of Europe in general, where the human mind, was led most astray by the delusive wiles of priest-craft, and groaned under the heaviest load of papal tyranny. Though at that time polite literature was cultivated with considerable success in some of the Italian States, particularly at Florence and in other parts of Tuscany, yet Europe does not appear to have been able to boast a single physician or philosopher of real eminence. The whole genius of the age was devoted to warfare, poetry, painting, sculpture, and ecclesiastical learning. As yet the study of nature by experiment and observation, the only way in which any progress can be made in physical science, was not only neglected, but wholly unknown. The genius of Bacon, the true father of modern philosophy, had not yet sent forth its illuminating beams. Although a few physicians of that period have transmitted their names and their writings to posterity, yet these writings exhibit little else than a starnge discordant mixture of the errors, absurdities, and extravagances of the time As these writers appear to have had no knowledge whatever of the real causes of disease, they have indulged themselves in the most unbounded flights of fancy and superstition, in search of imaginary causes. Hence they derived some diseases from astral and planetary influence, others from demoniacal influence, and others from the immediate agency of heaven. To this latter class belonged the *pestilence* itself, the very disease for the prevention of which systems of quarantine were about the same time erected.

[*To be continued.*]

For the Observer.

POLITICAL.

Crimination of the conduct of all the powers of Europe...(Continued.)

ROME.

If we continue the examination of the false steps and follies of cabinets and nations, what a picture does the court of Rome present !

The venerable Pius VI. like another *Eleazar**had set a bright example to his successors ; he had expired in chains, apostolically offering a passive but immoveable resistance, the most touching resignation, and the perfect model of that dignity which should be expected in a temporal prince, and a pontiff, who was aware of the grandeur of his duties, the influence of his example, and the immensity of scandal which might result from a single act of weakness on his part.

Why did his successor desire to surpass him? Why did Pius VII. by his concordat, appear to condemn his illustrious and respectable predecessor ? for the national assembly did not require more of Pius VI. than Buonaparte exacted of Pius VII. the latter had even in aggravation, to sanction by his concordat all the regicides, the prophanations, the plunders of every species, and the innumerable assassinations which had taken place since 1791, the period of the *civil constitution of the clergy* which Pius VI. had rejected, and against which, they themselves armed La Vendée.

Why did Pius VII. interfere to exonerate in favour of Buonaparte, subjects from the oaths of fidelity due to their legitimate sovereigns, either in France, Italy, or Holland ; as if this pretended right had not been always rejected with indignation by all enlightened men of every persuasion, and by the Gallican church in particular.

How ! could Rome forget herself to such a degree as to disgrace the priesthood and the pontificate by exacting that priests and bishops, (that she had for ten years incited to obtain for themselves the honourable title of *refractory*, as equivalent even to that of *martyr)* should suddenly swear upon the *sacred book*, that they would become even the *denouncers* of all those who should preserve their attachment to the principles which they themselves had consecrated ; the princes whose kindness they had exhausted ; of all those in short who had a thousand times risked their fortunes and their lives, to conceal, to support, and to protect them, arms in hand, even at the peril of the scaffold! ! !

How ! in the 19th century, could a pope insult the pontificate by trampling underfoot, the rights, until then so much respected, of a body of bishops, representing a celebrated and entirely

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* Maccabees II. chapt. vi· and following.

national church, whose rights were supported by the reclamations which she had in common with several sovereigns dethroned.*

Indeed such an oglio, is worthy the brightest period of this ultramontane age, in which the sturdy doctrine of *papal infallibility* has been so roundly preached !.....

I might again ask how the pope could determine without expiring with grief or with shame, to snatch from the children of St. Louis, the title of *eldest son of the church* to transfer it—to who ? ..... to an usurper, who had publicly declared himself a Mussulman in Egypt,† and who seated himself on the throne of Louis XVI. *This prince who had died as much for the cause of Rome as for his own*,‡ but in ascending it at the very hour, and on the yet smoking corpse of the last of the Condé's, whom he had murdered and to whom he had refused before his death the benediction of a *Roman* priest ! ! !

How ! could Pius VII. be so wanting to himself, as to represent as examples of virtue to the people, those persons whose turpitude was known to the whole universe ; who were loaded with the plunder of sanctuaries, whose hands were yet reeking with the gore of kings and priests, and stained with the blood of women and of children, who had been massacred under the banners of *Catholicism* ! ! !

I ask by what right such ministers would henceforth dare to prescribe a severity of morals and of principles, to the prophanation of which, the people have just beheld them offering the most shameful, the most scandalous, the most boundless incense ! ! !

In short such have been the weapons and the snares which have been used to disarm the insurgents of La Vendée and of Italy ; to excite division amongst the partizans of the kings, and to subjugate them by turns.....in a word, to *destroy* all that could offer any obstacle to the enterprises of Buonaparte.

I know that this dishonoring prevarication has been cloaked under the pretext of the preservation of religion ! but who will believe that Buonaparte, Talleyrand, Fouché, Barrere the *tanner*,§ Santerre the regicide, Augereau the bully, in a word, all the furious jacobins of the revolution ; all the spies of the government ; all the youth of France who are either athiests, deists or sceptics, have become since the concordat, better *chris-*

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* 1st. the royal family of France—2nd. that of Sardinia ; 3d. that of the Stadtholder.

† See his proclamations to the Egyptians.

‡ I call in testimony of this, the well known *will* of Louis XVI. and his previous refusal to sanction the decrees against the priests which led to the insurrection of the 10th of August, 1792, that dethroned, and threw him a prisoner into the temple.

§ Barrere de Vieuzac, one of the members of the committee of public safety, was surnamed the *tanner* because he had established a *tannery of human skin* at Mendou near Paris. He is at present, historiographer to Buonaparte.

tians than they were before! Children or fools could alone accre dit such nonsense.

But what is much more true, is that an universal murmur arose against Rome, and against the clergy; and that blasphemy was then uttered by those who till then would have rejected it with horror, and by those who had sacrificed every thing for the court of Rome, during ten years of persecution.

Every thing that has passed since this disastrous transaction has already sufficiently demonstrated, the advantage which the government of France has derived from this false step, and of that which it yet expects from the degradation in which it has plunged the court of Rome, equally in the eyes of her enemies and friends.

From that moment she has discovered, and very soon she will yet more sensibly discover, neither any advantage is to be obtained by debasing that, which we desire should be respectled in the eyes of men.

Yes, very soon, Rome will see, whether now, more than in the days of the rash UZZA, heaven requires the weak and helpless hand of man to support its cause.*

I deem it adviseable to recal this mystic example, to excite reflection in those who particularly consider these subjects; and to demonstrate by a single trait how easy it would be to prove, that the conduct of Rome with France is as condemnable in a religious as it is absurd in a political view.

In short, I will add that in any hypothesis, it can be but little honourable for a pope to have made use of the papacy and the thunders of the *Vatican,* as auxiliaries to this new Attila;† *this scourge of God,* who now ravages the universe.‡

M. A.

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* UZZA was struck dead, for having put his hand on the ark, which was tottering.....,KINGS 2.—Ch. 6.

† *Attila* king of the Huns, who ravaged the Roman empire in the 5th century under the reign of Valentinian, with an army of 500,000 men, assumed this singular title.

‡ I have said that the thunders of the Vatican served as auxiliaries to Buonaparte:—in the first place, because the pope causes M. de Themines, bishop of Blois, to be detained a prisoner in a convent in Spain; and because this bishop is not the only one who is so unworthily treated for having refused his assent to the concordat.

2dly...Because the *Cardinal Caprara,* legate to Buonaparte interdicted several non-conformist priests in France and other countries.

3dly...Because the pope prohibited the people to acknowledge the dominion of fugitive bishops, who had protested for the preservation of the rights of their sees.

FOR THE OBSERVER.

REPLY to the MANIFESTO of the KING of PRUSSIA.

[*Published at Paris the 15th of September* 1806, *in* 1 *volume of* 44 *pages,* 12*mo.*]

The work which we here announce, a copy of which is at present in this city, is an historical monument sufficiently curious to merit being known. One of our correspondents having furnished us with *Considerations on the rupture of Prussia with France,* which we published in the second number of the Observer, we shall confine ourselves to extracting some of the most striking passages in this Reply. These pieces will serve to prove by an impressive example, the contempt which overwhelms those, even from their accomplices, who traffic with the rights of justice, and trample the calls of honour under their feet.

The reply begins thus :

" The king of Prussia, in suddenly taking up arms against France, has deemed it necessary to retrace to all Europe, the circumstances which imposed this duty on him ; his majesty has in this acted very wisely, for all Europe was ignorant of the grievances of which Prussia had to complain.

"*His Majesty begins by declaring that the politics of France have for fifteen years been the scourge of humanity.*

" If on the one hand, her wrongs bear a distant date, on the other the friendship she bore to France, must have been very lively, and her patience very great, or she must have been influenced by powerful secret motives to have prompted her quietly to behold the successive progressions of that which she at present calls a *scourge !* These tardy regrets of Prussia, are but little consoling to those, who calculated upon having her as an ally : they are not very affectionate to France, to whom she has made so many protestations of friendship, and little honourable to Prussia herself, who seems to attach so little importance to the variation of her political sentiments. Thus, of all the powers who have been at war for *fifteen years,* the one side can only see henceforth in the tolerance of Prussia, a selfish calculation, and the other a continued treachery.

" In retracing the motives of his displeasure, to such a distant period, his majesty the king of Prussia has given France the right of reminding him of his having been the first to abandon the cause of kings in 1792 ; with what indignity were the defenders of the throne treated in his camp, and his defection was the first sanction to a change so dangerous. Certainly ! when neither the execution of Louis XVI. nor the expulsion of the Stadtholdher, a relation of his Prussian majesty, nor the invasion of Holland, which Prussia considered as a family possession, nor other conquests, nor in short the progress of a system which threatened all monarchies, could not shake the friendship which

Prussia bore to France; when his ambassador was seen preceding all others, *seating himself at the civic banquets, where the destruction of kings was vowed;* The affection of Prussia might have been expecthd to stand every proof".....p. 1, 2, 3.

"If he (the king of of Prussia) had in view, only to profit by the weakness of the belligerent powers, or to sell his inaction dearly, it does not become him now to complain of a system which he has thus encouraged. The war of the three coalitions were nothing to him; he has no right to recal the injuries of which they were productive. If the politics of France were a scourge to Europe, Europe may accuse him with having been its accomplice: his declarations and his regrets, were they sincere, would leave him only the shame of having known the cause of justice and the cowardice of having betrayed it."...p. 9.

"The king of Prussia who did not interfere in the contest with Austria, now pretends to complain of it!

"We reply to him with Austria, "*You should have shewn yourself at the battle of Marengo.*"

".....The right of attacking Hanover is contested with France—this should have been protested against in time"... p. 14.

"Here as well as in the rest of the Manifesto, Prussia is in contradiction with herself: her pitiful and wretched politics have left her only faults to acknowledge! She avows that she permitted the invasion of Hanover, and that *she was wrong.* She acknowledges that she offered the court of St. James to oppose it, *upon conditions which the court of St. James refused.* A miserable part does he act, who bargains for that which he knows to be just, and sells his neutrality to those from whom he hopes, or fears, most.".....p. 16.

"The electors detached themselves from the Germanic body .....with this Prussia had no concern. She had herself often set the example of defection, and of a permanent *rebellion* against her lord paramount, (the emperor of Germany)—nothing is more amusing than to hear the king of Prussia so kindly lamenting the destruction of a dignity (that of chief of the Germanic body) which he had for so long a time laboured to reduce to a mere shadow; the prerogatives of which he continually combated, and the misfortunes and humiliations of which he had secretly encouraged. Austria may reply to the tardy homilies of this insulting pity,

"*Why were you not at the battle of Austerlitz?*"...page 20—28.

(When the French revolution broke out,)

"It was Prussia who first sounded the tocsin; called the kings to the congress of Pilnitz and first signed the treaty for the division of France! but as soon as she discovered that this division was more difficult to accomplish than that of Poland, she abandoned the project as suddenly as she had conceived it, and has since never ceased to make protestations of the most lasting

friendship towards those whose ruin she had previously conspipired."...page 42.

"But...seven days open war, have overthrown the work of a hundred years of artificial politics."

(We pass to the conclusion of the piece.)

"Far be it from us to retaliate upon the people the crimes or the faults of their cabinets. The greatest number of those who brought so many calamities upon Prussia, have expiated the errors of their lives, by an honorable death, their courage was worthy of a better cause. They set a bright example, and their soldiers have not yielded without glory to French valour; BUT THE MORALS OF THIS CABINET WERE A SCANDAL AND A SCOURGE TO ALL EUROPE, and *more* than the conqueror may rejoice in its fall.".....

It is because *more* than the conquerer may rejoice at the merited humilation of Prussia, that we had the *observations** to publish to which we refer our readers, and which treat more at large of the infamous conduct of this court towards the French princes and royalists.

* See Observer No. 2. p. 28 and 29.

VARIETY.

For the Observer.

HISTORICAL EPHEMERIS.

14*th of March* 1672...A naval combat took place between the English and the Dutch, in which the latter lost 4 vessels of their West India fleet.

14*th of March* 1757...Admiral Byng was shot at Portsmouth on board the Monarch ship of war, having been accused (although unjustly according to the general opinion) of having behaved ill at the taking of Minorca, and of Port Mahon, by marshal Richelieu, in the month of May the preceding year.

14*th of March* 1794...Almost all the merchants of Bordeaux were arrested on the same day, and escaped the guillotine only by signing an engagement to pay a fine of 100,000,000 francs... (20,000,000 $)

14*th of March* 1795...Admiral Hotham defeated a French fleet, and took two ships of war.

ERRATA.

In No. 9. page 114, lines 34 and 35, in the address to *The Rose of Druid Hill*, for

"*Is it not* meet to charge the favour'd swain
"Who *won* this pearly gem to nurture it."

Read,

"*It were not* to meet to charge the favour'd swain
"Who *pluck'd* this pearly gem to nurture it."

For the Observer.

ANECDOTE OF A MISER.

The following anecdote, from Forster's Essays, is a striking instance of what may be effected by decision and firmness :

" You may recollect the mention, in one of our conversations, of a young man who spent, in two or three years, a large patrimony in profligate revels with a number of worthless associates, who called themselves his friends, and who, when his last means were exhausted, treated him, of course, with neglect or contempt. Reduced to absolute want, he one day went out of his house with an intention to put an end to his life ; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again. He had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a single farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labour ; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer, and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, avoiding, as far as possible, the expence of a penny. He promptly seized *every* opportunity which could advance his design, without regarding the meanness of employment, or the degradation of appearance. By this course, he had gained, after some time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily, but cautiously, turned his first gains into second advantages ; retained, without a single deviation, his extreme parsimony ; and thus advanced, by degrees, into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued train of his life ; but the final result was that he more than recovered his lost possessions, and died an inveterate miser worth 60,000*l*. I have always recollected this as a signal instance, although in an unfortunate and ignoble direction, of decisive character, and of the wonderful effect which, according to general laws belongs to the strongest form of such a character."

ORIGINAL POETRY.

[Thrice happy the fair who has inspired the following sublime effusion :—]

For the Observer.

Ye who to paint celestial beings essay,
No more take fancy for your guide,
But fair *Rebecca's* matchless charms portray ;
By every grace designed for nature's pride.

If skill, ye have with pencil true to trace
Such symmetry of form such heavenliness of face,
No more you need, your work's complete,
When wings you add, and clouds beneath her feet. W.

SELECTED.

We have been favoured with the perusal of a volume of Poems, by a youthful bard of Belfast, who had written them all before he had attained his twelfth year. As the productions of a Child they are really wonderful.... We present our readers with the following specimen of his bright and precocious talents.

ON SEEING THE PICTURE OF HAFIZ.

WRITTEN IN HIS ELEVENTH YEAR.

Blest art ! who form'st the mimic face
Where every tint and colour blend ;
My fond rememb'rance joys to trace
The bard, the father, and the friend.

Blest art ! who bid'st those features smile
With bright intelligence around :
Thy magic touch shall Time beguile,
And blunt Oblivion's ruthless wound,

Son of the lyre ! how rapt thine eye
With nature's richest treasures fraught !
Whence flash the beams of wit and joy
With all the attractive charms of thought.

Creation gives the boundles stores,
And fancy culls each gem divine,
And o'er thy soul her influence pours,
And round thy brow her wreaths entwine.

Long as her sway the muses own,
And taste and judgment rule combined,
And wit unrivalled on his throne
Holds his strong sceptre o'er the mind ;

Still may this pictur'd form survive,
And long its colours charm the eye ;
With Raphael's fame his portrait live,
Whose numbers with Italia vie.

The price of this paper is FIVE DOLLARS per ann. to be paid in advance